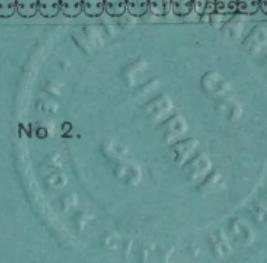
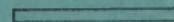


Pam.
Africa - North Algeria

"ECHOES" MANUALS, No 2.



Elgeria.



OFFICE OF "ECHOES OF SERVICE,"
1, WIDCOMBE CRESCENT, BATH.

MESSRS. PICKERING & INGLIS,
14, PATERNOSTER ROW, LONDON, E.C. 4.

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ALGERIA.

“So near and yet so far.” So near that Algiers is within three days’ express travel from London. So far—so remote from the average English-speaking person—that the country is seldom thought of, and the general conditions of life are little known.

Algeria is a French colony of North Africa, and occupies the central portion of what was formerly known as the Barbary States. It is bounded on the north by the Mediterranean Sea, and on the south by the Sahara desert ; and has for neighbours, Tunis on the east and Morocco on the west. It covers an area of about 185,000 square miles, and would be nearly as large again if its very extensive Sahara Hinterland were included.

CLIMATE.

The country is divided by elevation and climatic conditions into three zones :—

- (1) The Tell region of forests and arable land ;
- (2) The Steppe region of herbaceous vegetation and pasture land, and, lastly (3) The Sahara, where agriculture can only be carried on by means of irrigation in certain limited spaces known as oases.

The coast line is about 700 miles in extent, and runs nearly due east and west. There are two principal mountain ranges forming part of the Atlas Range, the Tell Atlas and the Sahara

Atlas. These do not form continuous ridges, but are cut up into a series of heights, separated by rivers or plains. These heights vary from 4000 to 8000 feet ; the region between the two series of mountain chains is occupied by high plateaux varying from 2000 to 4000 feet in height.

The rivers are nothing but torrents (wadis), very frequently dried up. The waters are sometimes dammed up for irrigation, and in the Steppes they form shotts or shallow lakes, where snow and rain-water gather in the winter.

The climate varies very much according to altitude, latitude, exposure, etc. The temperature is very equable on the coast, whilst in the interior and in the Sahara sudden changes are experienced.

There are two seasons, the rainy or cold season, lasting from December to February, and the hot or dry season from March to November. The average rainfall in Algiers is about 29 inches.

Those who wish to make a stay in the country should be prepared for extreme heat in summer, and yet have warm clothing for the winter months. The newcomer or traveller should beware of a peculiar chilliness in the atmosphere at sundown, and a light coat should then be donned.

The sirocco or desert wind is a pleasantly warm dry breeze in spring and autumn, but it is terrible at times in the summer months. Happily it does not often last more than three days at a time, but then the thermometer rises to 100° on the coast and much higher inland ; the sky becomes dim, the air charged with fine

sand, and vegetable life seems suspended. Although the summer heat inland is intense, the dryness of the atmosphere renders it more bearable for Europeans.

FLORA AND FAUNA.

In the fertile districts flowers bloom in profusion in the spring, but the great heat of the summer cuts short the lives of most varieties. A large proportion of the trees are evergreen, and there are flowering shrubs, amongst which may be mentioned the myrtle, oleander, rosemary and laurel. The prickly pear is found in abundance everywhere. Among other trees are the wild and cultivated olive, almond, cork, eucalyptus and fig. The fir tree is found in the higher altitudes, and the date and other varieties of palm in the desert regions ; a few banana trees are found near the coast. Vegetables of all descriptions flourish under cultivation in the winter and spring, but disappear in the hot summer months.

The vine is cultivated largely in some parts, and the cultivation of cereals (mostly wheat and barley) occupies large stretches of country. These are important articles of commerce, as is also esparto grass, which is exported largely for paper making. Plums, pears, peaches, quinces, melons, oranges and lemons are also grown.

With regard to animal life, wild boars, hyenas, jackals, monkeys and panthers are found in the wooded and mountainous districts, but they are receding as the country is opened up. Snakes of

different kinds, scorpions and various species of lizard are native to the country, whilst locusts in their devastating hordes visit the fertile districts.

GOVERNMENT.

The history of Algeria is the history of various successive conquests, viz. the Phœnicians, the Romans, the Vandals, the Byzantines, the Europeans and, finally, the French. The final conquest by the latter may be dated from 1857, but there was a serious native rising in 1871.

The country is divided into three departments, Oran, Algiers, and Constantine. The Head of the country is an Official Governor-General, and French law is administered. With a view to maintaining their authority, and secure conditions of life in the country districts, series of French villages have been planted. In the mountain districts the French Officials work in conjunction with the native Presidents, and maintain general order; suppressing crime, etc. On the whole there is very little crime in the country districts, considering the standard of civilization attained.

When the history of the nineteenth century comes to be reviewed presently by world historians it will probably be found that, next to the British, the French have been the most successful colonists of the period. Their overseas Empire is of no little importance, and their treatment of native races is enlightened, progressive and beneficial. The opening of Kabylia and personal safety in the country is due to their rule.

They have established railways in the coastal regions, and are carrying the railheads from time to time ever further inland, a policy which no doubt will be continually developed. Not only have they laid railways, but good roads have also been made around and between the principal cities. Where the native conditions still prevail, travelling is very difficult ; no proper roads have been made, and the mule track is often the dry bed of a mountain torrent, filled with boulders and rugged stones, over which the sure-footed mule carries you with anything but express speed. A short journey will often take hours, and this isolation of the people in their villages maintains them in ignorance and apathy as to progress either spiritual or material.

POPULATION AND INHABITANTS.

Algeria has a population of some 5,500,000 inhabitants, about 4,000,000 being natives (Kabyles and Arabs), the remainder being Europeans (mostly French and Spanish), Jews and a few Negroes. The most important branches of the people who still retain anything like purity of origin and distinction in language are the Kabyles, Chaonia, Mozabites and Touaregs. They are all branches of the Berber race and of Hamitic descent.

THE KABYLES.

This people is found in that part of Algeria known as La Grande and La Petite Kabylie. The population according to the 1891 census

was estimated at 740,000, so may well be a million now.

They show traces of their mixture with other races at various epochs, Greeks, Romans, etc., and some have thought that the crosses which the Kabyle girls are in the habit of tattooing on their faces, are the remnants of Christianity once professed in their country. The Arab invasions of the seventh and eleventh centuries drove them inland, and they imposed upon them their religion and in many places their customs. In their essential characteristics the Kabyles are quite distinct from the Arabs; they are good farmers, industrious mechanics, and their labour has been much appreciated in France, whither they have gone by the thousand.

CONDITIONS OF THE PEOPLE.

It is difficult to represent on paper what the true conditions of the people must be, who for long centuries have been denied the privileges of education. Even now in this enlightened twentieth century few native girls are ever taught to read, unless by Missionaries; and only about 10 per cent of the boys are given the mere rudiments of education. The result is that the minds of the people are stored with tradition, superstition, folk-lore and the depravity associated with Mohammedanism. Their natural pride and self-respect give them a certain dignity, while their pride of race made them powerful antagonists in their struggle with the French. Now that the French Government is fully established, the benefits of ordered rule are generally recog-

nized. But the Apostolic description, “Without God and without hope in the world,” is, alas ! all too true. According to Mohammedan custom the men are allowed four wives. The Kabyles frequently have two, or more if wealthy enough. The girls usually marry at 13–17 years of age ; if Mohammedan customs are faithfully followed the women live in seclusion the rest of their days, unseen by any men, except their near relatives. Divorce, however, is very common ; if the girl does not please her husband she is sent back to her home. In some cases women are married twelve or fourteen times.

In considering the state of the people, the housing question must not be forgotten. In the country districts, where the bulk of the people are found, a one-roomed hut or house will supply the needs of a family for all purposes. This limited space is also shared by fowls and the animal—cow or mule—that the family may possess. That which passes for furniture is of a very primitive order, just the necessary cooking utensils and a few mats to lie and sleep on ; bedsteads, washstands, chairs, etc., are superfluous, as the simple life is the order of the day, and bathing and general cleanliness are not appreciated.

For the most part the people follow pastoral and agricultural occupations. Mines developed by Europeans, and native potteries, give employment in some districts ; native silversmiths are also to be found. In addition to outdoor work, the women spin wool by hand, and weave on hand-looms the outer garments for both men and women. These are made “without seam.

woven from the top throughout " like the " coat " belonging to our Lord, for which the Roman soldiers cast lots.

It will necessarily take many years to make education general and compulsory, but it is good to recognize that matters are tending in this direction. Ignorance and fanaticism are twin sisters ; with the spread of education it is to be hoped that the fallacies of Mohammedanism will be realized, and Christians prepared and ready to take advantage of the openings made, so that Kabyles, Arabs and many others may know from experience that " none but Jesus can do helpless sinners good." As education is in Government hands, Missionaries may not engage in this phase of work.

The general tenets of Mohammedanism are dealt with elsewhere. Needless to say, any who think of evangelizing among Mohammedans should make themselves fully acquainted with its teachings, traditions, etc. In the cities and towns Romanism is much in evidence, and there is a good deal of atheism. Unfortunately this is to be found in all important places where the tides of humanity meet and cross and swirl.

THE CHAOUIA.

This is a branch of the great Berber race that has occupied the North of Africa from Egypt to the Atlantic from prehistoric times. They inhabit the Aures mountains in the south-east of Algeria, and their language is a different dialect of the same language as the Kabyles. They bear unmistakable evidence, in their features

and language, of their contact with Europeans in former days. They use the solar instead of the lunar year used by the Mohammedans, and the names of the months are the same as our own. Occasional visits have been made by Missionaries to the Chaouia, but no permanent work has been done amongst them.

THE MOZABITES.

The Mozabites are a dark-skinned people from the Sahara, south of El Aghouat. They belong to the Ibadiah sect of Mohammedans. They are an exclusive and proud race, and have mosques of their own, which other Mohammedans are not allowed to enter ; albeit they are looked down on and despised by the Kabyles and Arabs. They number some 40,000 souls ; the women never leave their native oases—five in number—in close proximity to one another. Ghardia, some 620 kilometers from Algiers, is the capital of the confederation. The Mozabites have been visited by Mr. Mayor, who found an open door and a willingness to read the Scriptures.

THE TOUAREGS.

The Touaregs are another branch of the Berber race, and are generally known as Imouchar. They inhabit an immense stretch of country bounded roughly on the north by Tripoli, Tunis and the French possessions ; on the south by the River Niger, the Kingdoms of Bornu and Haussa ; east by Fezzan and the Tebbous country, and west

by a curved line running from Ouergla to Timbuctoo, passing by the Oasis of Touat. They are the only people separating the Algerians from the Negroes. The dominating feature among the Touaregs is their social status. There is amongst them a racial aristocracy ; the tribes are divided into noble tribes and vassal tribes. Each noble tribe holds sovereignty over a number of vassal tribes, levies tribute and submits the people to various humiliating and servile customs.

The Touaregs are Moslems and very fervent, but keep to their ancient laws, except in cases of difficulty, when they resort to the Koran. The woman occupies a very much higher position than is granted her by other Moslem races. Polygamy is practically unknown. The young girls attend school, and nearly all can read and write.

They are essentially nomads and shepherds, and do not practise agriculture, commerce, or industry. Their riches consist of flocks of camels, sheep without wool, and goats. They have a few horses but no mules. They possess a strong race of asses, much sought after by the people of the oases.

¶ Of all the Berber dialects the Tamacheg is probably the only one which is free from a mixture of Arabic, and which has retained an alphabet. No book literature exists in the language, but they make use of their writing for songs, inscriptions, designs on their arms, etc. Their country is practically closed to Europeans.

MOHAMMEDANISM.

Mahomet, the founder of this religion, was born at Mecca 570 A.D. He married a rich widow, Khadija by name. When forty years old, he said he saw in a vision the angel Gabriel, who told him that he was to be the Prophet of God, to drive out idolatry, and to restore the pure worship of the one true God. At first he met with little success, his teaching not being accepted by his fellow townsmen. Khadija died in 619, and when his daughter Fatima died in 620, his cup of misfortune seemed full ; but then the tide turned. Pilgrims from Medina were attracted by the new doctrine, and offered their town as a refuge to the persecuted Moslems of Mecca, who gladly accepted it. The last to leave Mecca were Mahomet and his friend, an early convert, Abu-Bekr. After spending three days in hiding in a cave on Mt. Thaur they made their way into Medina on the 28th June, 622. This episode is called the Hejira, or Flight, and marks the commencement of the Mohammedan era. At Medina Mahomet extended his sanction to polygamy, and in a few years, having so many more wives than the four prescribed in the Koran, he obtained a special revelation entitling him to this “peculiar privilege above the rest of believers.”

Marauding and brigandage now began, being viewed as missionary effort. In 630 A.D. he found opportunity for attacking Mecca, which he entered in triumph, and at once swept the city of idols. He then declared a holy war against all idolaters, while Christians and Jews were only permitted to exist as tributaries.

Thus his sway spread over all Arabia. In 632 A.D., after setting an example of making a pilgrimage (Hadj) to Mecca, he died at Medina in his sixty-third year.

The two main points inculcated by his teaching were the hatred of idolatry and the unity of God. The two articles of his creed were : “ There is no God but God (Allah) and Mahomet is His Prophet.”

His teaching was fully developed in the Koran, a book containing revelations claimed to have been received from Gabriel. Therein are taught the existence of angels as well as the Devil, the immortality of the soul, the resurrection of the body, a state of future reward or punishment in one of seven heavens or seven hells. God’s predestination was absolute, therefore man must be submissive to His Will.

The chief religious practices imposed were :

1. *The Witness of God.*—“ There is no God but God and Mahomet is the Prophet of God.” It is the shortest creed in the world, and perhaps has more power over those that utter it than any other. To become a Moslem, one has only to repeat these words. This witness is the key to every door of difficulty; whoever recites it shall have one hundred good deeds put to his account, and one hundred sins blotted out; thus many of the worst characters spend a good deal of their time repeating these words. They are a sure protection from the Devil, and at death a sure way into Heaven.

2. *Prayer.*—Prayer by Moslems is reduced to a mechanical act, posture is everything. Three-fourths of the Mohammedans pray five times a

day in an unknown tongue. With them it is a duty, they know nothing of communion with God, and they do not expect answers to their prayers.

3. *Alms*.—Moslems give to all who ask, but simply because they believe that God will return the blessing to them in proportion to their gifts ; there is no giving out of love, or to show thankfulness for blessing received.

4. *Fasting*.—This is probably borrowed from the Christian Lent. In reality it is simply a change of the time of eating ; men fast from sunrise to sunset, but the night is generally spent in feasting, and as a matter of fact more money is spent on food in the month of the Fast than any other month in the year ; yet Mahomet said : “ He who forsakes the fast becomes an infidel, whom to deprive of his wealth and his life is lawful.” Because of this, native converts who seek to break the fast for Christ’s sake and the Gospel’s often carry their life in their hands, and suffer much persecution.

5. *Pilgrimage to Mecca* brings to the one who performs it forgiveness of all sin and a sure place in Heaven. From sixty to ninety thousand Moslems make this pilgrimage every year ; often a man will sell all he has to make the pilgrimage, and leave his wife and children in hunger and misery. Most of those who have performed this pilgrimage are considered by their own people to be ten times worse than when they set out.

To sum up, Islam is a creed that can found an Empire, but cannot govern it ; it uses divine sanction to stereotype a faulty code of ethics; and so leaves no room for progress either in

morals or in civilization ; it demands no personal conviction of its truth; for it is propagated by the sword and professed by a formula.

Moslems have a certain knowledge of the Lord Jesus Christ, and they profess to believe in Him as "one of the prophets." They believe in His miraculous birth, and His miracles, and that He foretold another prophet (i.e. Mahomet). They teach that He was not crucified, another being substituted for Him. They deny His divinity and His vicarious sacrifice at Calvary, and teach that Mahomet is the only mediator between God and man.

When Mahomet died the Saracen Empire embraced little more than Arabia, but in one hundred years after the Hejira the Caliphs ruled from the Indies to the Pyrenees.

To-day the followers of the false Prophet number some two hundred millions ; the challenge of Islam is a fact to be faced and prayed about by every enlightened Christian.

As Christianity has its various sects and Romanism its different orders, so Mohammedanism has its sects with varying practices, traditions, beliefs, etc. Among the Kabyles are a separate and exclusive class known as Marabouts ; they are the ruling people, and from them come their Sheikhs or rulers.

The title Zaouia is applied to every agglomeration of habitations occupied by the Marabouts. A school is frequently in close proximity. There are a number of these all over the country, and most of the rich families endeavour to send one at least of their sons to acquire such knowledge of Arabic and the Koran as will fit him to become

a "Taleb" (student) and eventually a "sheikh of a village." There are some twenty-three sects or orders in Kabylia and 349 Zaouias.

CHRISTIANITY IN ALGERIA.

When the Holy Ghost descended at Pentecost there were those present from Egypt and the parts of Libya about Cyrene, and these doubtless carried the Gospel back to their own districts.

It is more than probable that all the North African coast was evangelized early in the Christian era, but nothing till the end of the second century is certainly known. The third century was its time of greatest trial and glory. The names of 580 Sees between Cyrene and the Atlantic have been handed down by ecclesiastical historians, but its greatest glory is to have produced three men—Tertullian in the second, Cyprian in the third, and Augustine in the fourth century. Cyprian, bishop of Carthage, beheaded by order of the pro-consul Galerius in 257 A.D., was the most celebrated martyr of the African church.

In the twenty-seventh year of the Hejira (A.D. 647) the Khalif Othman determined to conquer North Africa, and a detachment of the Arab army in Egypt was sent into Tripoli. The whole of the army did not exceed 40,000 men. The army of Gregorius is said to have numbered 120,000 men, but was undisciplined. Gregorius was killed in the fighting. Another army from the east followed eighteen years later; on this occasion the Mohammedans retained what they had conquered.

The Moors and Berbers adopted without

trouble the religion of the Arabs, and fifty years later a Mussulman Governor reported that there was no longer cause to raise the tax imposed on Christian subjects. Thus was the African church swept away.

Ruins of Christian buildings exist in various places ; at Tirpaza on the coast the remains of an early church exist, including a baptistry.

In the fourteenth century Raymond Lull, a Spaniard, visited the country, endured much for Christ, and finally laid down his life at Bougie, stoned to death on the 30th June, 1315, for his witness to Christ.

At the present time there are about 100 Protestant Missionaries working in Algeria. In 1913 there were serving the Lord as follows :—

North African Mission ..	17	workers.
Algiers Mission Band ..	24	"
Methodist Episcopal Mission ..	20	"
French Missions	11	"
Bible Society and Independent Mission	12	"

In addition to these there are labouring there the following servants of Christ whose names will be of interest to those who read *Echoes of Service*. The dates at the side indicate when they commenced their service.

Algiers ..	Mayor, H. S.	..	
" ..	Robb, J. and Mrs.	..	1915
" ..	Wordler, Miss A. M.		
Bougie ..	Young, H. G. & Mrs.		1910
Dra El Mizan ..	Pomeroy, H. J. & Mrs.	1896	
" ..	Jones, Miss E.	..	1911

Oran	..	Moore, P. M.	..	1899
Taaroost	..	Briggen, Mlle. L.	..	1901
,"	..	Squire, Mlle. R.	..	1911
Tabarouth	..	Lamb, H. G. & Mrs.		1897
Tazmalt	..	Griffiths, J. & Mrs.	..	1897
,"	..	Davis, Miss E. M	..	1912
..	..	Wall, Mr. & Mrs.	..	1916

It is almost needless to say that the placing of the Holy Scriptures in the hands of the people in a form that they can read; constitutes a most important phase of missionary work. At the present time there are published in the Kabyle tongue in Roman characters, Genesis, Psalms, Proverbs and the New Testament ; these can be read by those who have received an elementary education in the French schools. For those who can read in Arabic characters, the Gospel of Luke and various Scripture portions have been published in the Kabyle language but in Arabic characters. The rest of the Old Testament has been translated into Kabyle and ready for printing for three years past, and it is hoped that it may be possible to place the Bible in the hands of the Kabyles ere many years go by.

A very successful method of working amongst children is by gathering them together in Homes and Orphanages ; they attend the French schools for secular education, but have all the advantages of Christian homes. In 1911 Mr. and Mrs. Pomeroy started a home for native orphans at Dra El Mizan ; a family of four left destitute at their door was their first care, and others have been added from time to time varying in age from three weeks to sixteen years. Although there are special trials and difficulties

attaching to this branch of service, it is worth all the labour in the very definite results that are seen. A native Christian home, the outcome of this work, is a good testimony to the saving grace of God ; also definite Christian training is not lost on those who are brought up in this way. It is well to remember that although this might be termed an expensive method of work, it is very fruitful in result.

CENTRES OF WORK.

The following notes regarding some centres of work will give a very general idea of the conditions and methods of work in the country, together with the present state of the field, from the Missionaries' point of view ; also the prospects of definite and widespread results likely to accrue in due course under the good hand of God.

ALGIERS.

Algiers, the principal city, is 500 miles south of Marseilles. The population is 173,000, including 13,000 Jews, 14,000 Spaniards, 8,000 Italian and 38,000 Arabs and Berbers.

The European town is very fine, has regular streets and squares, public buildings and modern hotels ; it is well lighted and has electric trams.

The Old Town (native) is inhabited principally by Arabs and Jews ; the streets are narrow and tortuous, irregular, and often end in a cul-de-sac. The streets are joined by alleys just wide enough to pass through, and the whole labyrinth is terribly confusing to a stranger. In this veritable slumdom a band of lady workers live, belonging

to the Algiers Mission Band. Not only are the Arabs living in these hovels of filth and iniquity reached with the Gospel by that devoted band of workers, but remote towns and villages in the south are occupied, and permanent work carried on. More remote tribes are visited at certain seasons of the year.

The North African Mission has an important station in Kabylia at Djema Sahridj, where a very encouraging work has been carried on for many years.

The American Methodist Mission has Homes for Kabyle boys and girls in Algiers, and one for Arab boys and girls in Constantine.

They have a church in Algiers, with a French Pastor, and a worker among the Arabs. In Kabylia they have one station, Fort National. The training and employment of native evangelists is a special feature of this Mission.

The Mission to the Spaniards is carrying on a very good work in Algiers and the suburbs, and in the surrounding towns where there are Spaniards.

In 1897 an Assembly was formed through the instrumentality of Messrs. Lamb and Griffiths. It was developed through the ministry of Mr. Allen Moore (now in U.S.A.), followed by Mr. James Hunter, who, after nine months, left to serve the Lord in Switzerland. Its activities at present are guided by Mr. Mayor, who has been assisted by Mr. Robb.

The godly care of the Assembly and the maintenance of Gospel testimony in Algiers are matters of first importance, and may well be kept in mind by the Lord's remembrancers.

BOUGIE.

Population.—French, 4,553 ; and Native, 6,553.
 Bougie is the natural seaport of eastern Kabylia. It was here that the first attempt to evangelize the Moslems in Algeria was made by Raymond Lull, who was martyred on the 30th June, 1315.

About ten years ago two ladies (Mlle. de Lacoste and Mlle. Subhé Ezel) took up residence in Bougie, and commenced work amongst the native population. They have now a large number of Arab women and girls under instruction and are being much blessed and helped in their efforts to win souls to Christ.

In the year 1914 Mr. and Mrs. Young settled there. The beginnings were exceedingly difficult, but they continued sowing the seed as opportunity presented. Of the many young men who were especially influenced, there is a great hope that the young student, Malek, who was baptized in Bougie by Mr. Young; will be used of God in the evangelization of his own people. He has already been cast off by his relatives, and is entirely alone in the world. He manifests a remarkable desire to study the Word, and neglects no occasion for learning more of the truth.

Miss Pearse, who worked formerly in Algiers for some eight years amongst the French; is now in Bougie and is being used of God in bringing the Gospel before French women and girls.

There is an open door in this important centre ; but more workers are needed to maintain and develop the work. Mr. and Mrs. Young have

had to return to England for a time owing to Mrs. Young's ill-health.

ORAN.

Population.—123,000, principally Europeans ; French, 69,045, including 11,492 Jews ; Spaniards, 27,835 ; Natives, Arabs, Berbers, Marocain, 17,737.

Oran can be reached by rail from Algiers in twelve hours. A most encouraging and fruitful work is being carried on by Mr. Percy Moore amongst the Spaniards. A large number have been baptized, and there are baptisms every year. Gospel meetings are held in Halls and houses in several parts of the town on different days of the week. Mr. Moore has laboured incessantly ; in trials oft and labours many, he sows much and reaps much.

There is a Protestant Church for the French, also one for the Spaniards.

Mr. and Mrs. Grether are carrying on a splendid work amongst children. Mr. Grether's daily visits to the poor and the sick have doubtless yielded fruit which eternity alone will reveal.

There is a great need for workers to help Mr. Moore in his many labours.

TABAROUTH AND TAZMALT.

Good work is being done in these villages, and they are centres from which the Gospel is spread far and near. Mr. and Mrs. Griffiths took up work in the latter in 1899, and now they are assisted by Mr. Wall and Miss Davis, while Mr.

and Mrs. Lamb have occupied Tabarouth since 1900. Miss E. A. Gillard was the first to enter Kabylia in 1883, when she built the present station at Taaroost. Later she was joined by Miss E. Merralls (1886) and Miss Una Tighe (1888) and other lady workers. Then Mr. and Mrs. Allen Moore came to that part and built the station at Tabarouth. The work at Taaroost is now carried on by Mdlles. Briggen and Squire. The early days were difficult, as officials, colonists, Europeans, and natives were alike hostile ; however, by patient endeavours to help the Kabyles in sickness, and a closer acquaintance with the workers and their work, the whole population has become friendly.

It has been possible to carry on some Gospel testimony of late years, more especially by means of Gospel literature. The methods employed to evangelize the Moslem population of the villages and the surrounding tribes are :—

1. *Medical work.*—By the dispensing of medicines to the natives, some of whom travel long journeys to obtain them.

2. *Gospel meetings* for natives, and classes for women and children (boys and girls).

3. *Visiting the sick* and the women by the sisters, and the teaching of the native women believers and their children to read the Gospel for themselves.

4. *Preaching Tours in the surrounding villages.*—This latter is the only way to effectually evangelize native tribes in the mountains. A journey of several hours is necessary on foot or mule, and a congregation varying from a dozen to a hundred can be readily found at almost any

hour of the day, in any village. Men and boys (women can only be reached by sisters) gather together, and by the help of some musical instrument an audience can be held and attention gained for hours. Several villages can be reached in a day, but it requires a strong physique for this arduous work.

The greatest problem the Missionary to Moslems has to face is not so much how to reach the Moslem with the Gospel, but how to help the honest seeker after the truth to live a consistent life amongst his own people. The most satisfactory cases are those who have been educated in the French schools and have spent years amongst Europeans in the towns, and consequently have been able to earn their own living apart from their parents. Marriage is often a serious drawback, as the wife, if not a believer, and not married under French law, never trusts her husband, and is ever ready to run away to her parents under the slightest provocation.

The Homes for boys and girls are helping to relieve this problem. Former children from these homes are married and becoming a real help in the work by showing what a Christian home really is.

The first baptism took place at Tazmalt in 1909, when three were baptized, one being an elderly man who had made the pilgrimage to Mecca.

The Fast (Ramadan) is the greatest hindrance to the believer's being baptized ; women are the slaves of their husbands, and the men living entirely amongst Moslems dare not eat openly during that month. There are scores of natives

who give good evidence of seeking to live for Christ, yet are not able to break the Fast and face the inevitable consequences.

Education, and the contact of the young men of the land with civilization and life in France, whilst it will yield serious disadvantages, cannot but weaken the hold Islam has had upon them. The Marabout's influence is waning fast, and very few children now attend the village Mosque to learn the Koran.

The rising generation is becoming more enlightened through education. The children crowd around asking for books. There are 312 public schools and twelve private schools for natives in the country, and, counting the classes annexed to the schools for European children, there are 683 classes, with 34,720 native boys and 3,646 native girls, employing 248 native school teachers.

Taking the number of children in Algeria, it will be seen that there is still a great need for more education. The French Government has recently voted a large sum of money for the improvement of the Colony in railways, roads and schools, etc.

Greater effort should be made to reach the educated natives, for they alone can (from a human standpoint) become the pioneers of the Gospel amongst the mass of ignorant natives that live in such darkness. Already there are signs that God is leading such into the Light. One of the experienced workers in Algiers, M. Cook Jalabert, is endeavouring to keep in touch with, and bring into mutual contact, educated natives who have been brought to the knowledge

of Christ by reading the Scriptures, and also through contact with Christians. Suitable literature is required for such, and a more extensive distribution of the Scriptures and Gospel literature is needed if Algeria is to be evangelized.

Colportage tours are undertaken when possible by the workers, but there is much land yet untouched.

If the native population is to be reached, it can only be done effectually by trained native workers. The existing workers in the field are overburdened by the varied branches of the work in their district ; time and strength will not allow them to go forward in this extra responsibility. All stations are undermanned, and in the event of one leaving for furlough, the place has to be shut up until he returns.

NEW WORKERS AND THEIR REQUIREMENTS.

Workers are needed possessing sound patience and love, and faith able to remove mountains also tact, and the gift of being able to discern and appreciate the glorious possibilities hidden under an Eastern garb beneath the pride, ignorance, superstition and darkness of ages.

The Moslem possesses a pharisaical pride ; he despises the European, believing him to be an infidel ; he hates the Gospel, and it takes the native some considerable time to admit the fact that the European knows anything worth knowing about God. The time may come, and it may not be far distant, when the thousands who have heard the Gospel, and have, according to their own testimony, accepted Christ in their

hearts, will rise up like an army, and throw off the yoke of Islam, which has held them back from a public confession of faith in Christ.

The "preaching of the Cross" is "foolishness" to the Moslem, but it is "the power of God." Over and over again tears have been seen in their eyes and their hearts have been moved at the preaching of the story of God's love in Christ.

With regard to living in Algeria, some have tried to get close to the natives and win their sympathy by adopting as far as possible their mode of living, food, etc. In practice this has not been a success. Experience has taught Europeans that the best results are obtained by following their own habits of life, food, etc., adapted to the local circumstances. This requires supplies of European foods, and the necessities of life, to be taken up country from time to time from Algiers or other ports. In general the cost of living is about 50 per cent higher than in England, although there are compensations in some respects.

For a worker going out for the first time, the outfit required would largely depend on the locality in which he would be labouring. Clothing should be taken, together with house linen, cutlery, etc. Hardware and furniture are best obtained in the Port towns.

For those who propose to work in the country districts, camping-out requisites, such as ground sheets, water bottles and stout walking sticks, are useful. Mosquito netting is advisable for districts where there is much water about. Pith helmets are necessary for itinerating work.

The Scorn of Job.

“If I have eaten my morsel alone”—

The patriarch spoke in scorn :
What would he think of the Church, were he
shown

Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church’s ailment is fulness of bread,
Eating her morsel alone ?

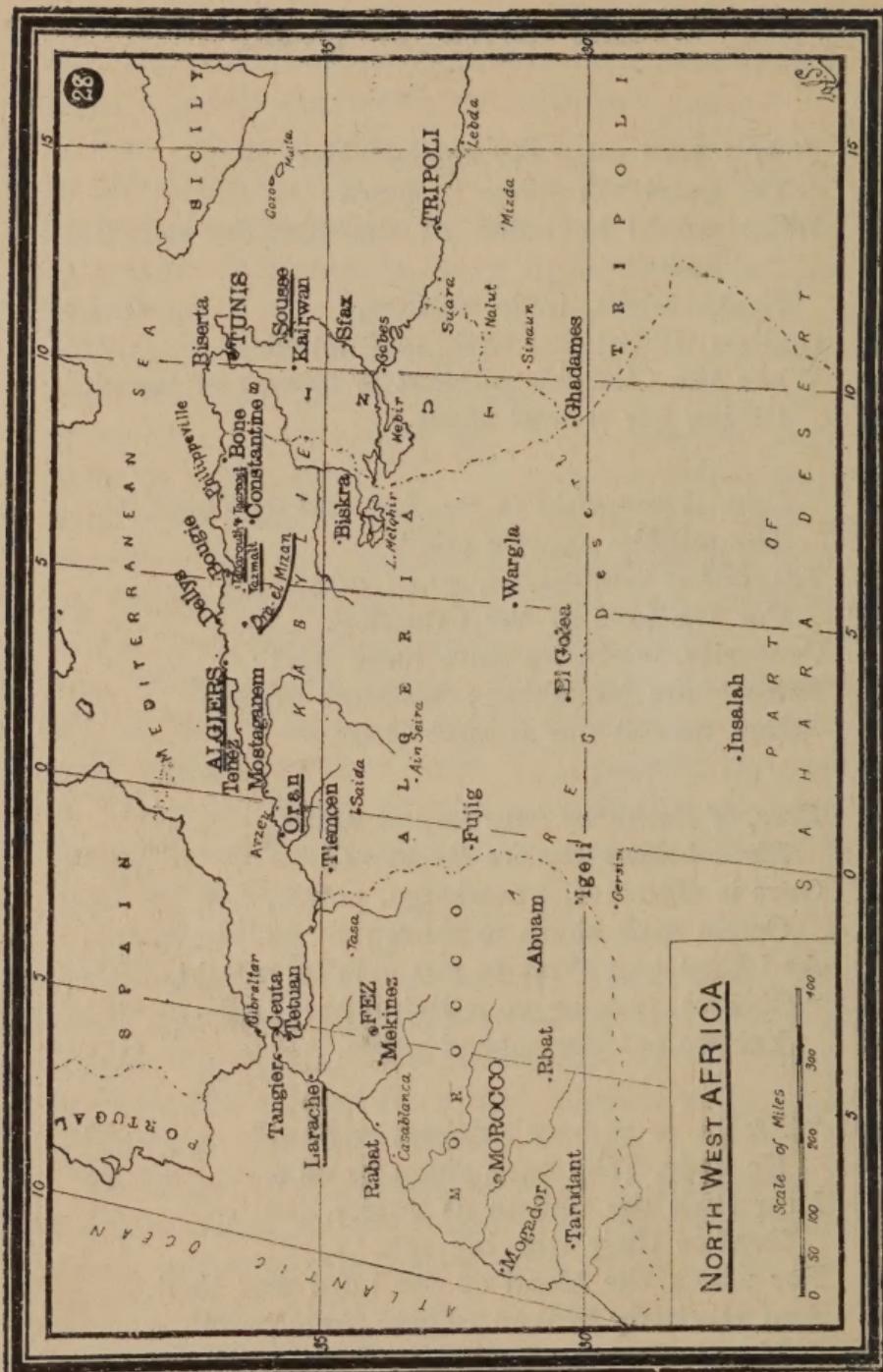
“I am debtor alike to the Jew and the Greek,”

The mighty apostle cried,
Traversing continents, souls to seek
For the love of the Crucified.
Centuries, centuries since have sped :
Millions are famishing ; we have bread ;
But we eat our morsel alone.

Ever, of them who have largest dower
Shall heaven require the more :
Ours is affluence, knowledge, power,
Ocean from shore to shore ;
And East and West in our ears have said,
“ Give us, give us your living bread ; ”
Yet we eat our morsel alone.

“Freely, as ye have received, so give,”
He bade, Who hath given us all :
How shall the soul in us longer live
Deaf to their starving call,
For whom the blood of the Lord was shed,
And His body broken to give them bread,
If we eat our morsel alone ?

(Selected.)



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